



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

GUTZLAFF'S THIRD VOYAGE.

In the Chinese Repository for June, 1833, just received by an arrival from Canton, we find the concluding part of the "Journal of a voyage along the coast of China from the province of Canton to Leou-tung in Manchou Tartary, in 1832-33, by the Rev. Charles Gutzlaff." It is even more interesting than any thing before received, and we transfer the whole to our columns.—N. W. G. S. S.

January 14th. we changed our station and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been desiguedly chosen on this account. We saw here an edict posted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment. I had previously landed on the opposite shore, where I was surrounded by multitudes, who did not cease importuning me till they had gotten every book out of my hands. There were few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoy the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the south-west presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

On the 17th of January, we got under way for Kintang, an island which we had visited in the Lord Am-

herst. The cold being very piercing, some of our crew died. As the Mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have any thing to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however, they recognized me, and had great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patch-work, but they keep the body warm, and that is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

It has always been my anxious desire to give medical help whenever it was practicable. However, the sufferers are so numerous, that we are able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye water to a great extent, and successively examining the eye, I have wished to establish a hospital in the center of this empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with a view of promoting the glorious gospel and the happiness of his fellow men. There have been several gentlemen both at Macao and Canton, whose praiseworthy endeavors to alleviate suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men to wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my christian operations, which were attended with ample success. We have walked over many hills and gone through numerous valleys, carrying in our hands the Sacred Scripture, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and

when the people reluctantly saw that we would not enter their hovels, they brought tea out to us, forcing us to take some of this beverage.

From this island we shifted our anchorage to Ke-tow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the tea growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only a many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said: "judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books: though I myself cannot read, I have children who can." from this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. Feb. 4th, we arrived at the island Poo-to, lat. 30 deg. 3 min., long. 121 degrees.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed "praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwan-yin, the goddess of mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry! While walking here, I was strongly reminded of Paul in Athens, when he was passing among their temples, and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not

find a few moments even to look at us. The treatise which pleased them most, was a dialogue between Chang and Yuen, the one a christian and the other an ignorant heathen. This work of the late much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us. Earnestly begging at least one short tract, of which I had taken great quantities with me, I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chanted in the Pali language, not unlike the Latin service of the Romish Church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to arouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, while others were muttering their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all that this exhortation produced. Though the government sometimes decries Buddhism as a dangerous doctrine, we saw papers stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring; and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the Leang dynasty, several centuries ago, (about A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the goddess of mercy, who is said to have honored this spot with her presence. On the island are two large and sixty small temples, which are all built in the same

style, and the idol of Kwau-yin holds a prominent station among her competitors. We are told, that upon a spot not exceeding twelve square miles (for this appears to be the extent of the island,) 2000 priests were living. No females are allowed to live on the island, nor any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also, the pilgrims derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed; and the greater part are very ignorant, even respecting their own tenets. We saw many young fine looking children, whom they had bought to initiate them early in the mysteries of Buddhism. They complained bitterly of the utter decay of their establishment, and were anxious to obtain from us some gift. To every person who visits this island, it appears at first like a fairy land, so romantic is every thing which meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked, risen, and detached rocks, and above all a stately mausoleum, the largest which I have ever seen, containing the bones and ashes of thousands of priests—quite bewilder the imagination.

After having examined all the localities, we endeavored to promulgate the doctrines of the gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books. When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them; purposely for importation. He who overseas and directs all, will send these harbingers of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting founding a depository for scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms.

Thus we passed many days here, and the demand for the word of God, not indeed as such, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed with inhabitants. There are less obstacles here to the promotion of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are very thriving people, no ways deficient in natural understanding.—English vessels visited them occasionally, during the last century, but they have never been accurately known by any European navigator; therefore we took the trouble

to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile valleys, some of which are alluvial ground. There are perhaps one million of inhabitants. Besides other places on its coast, we visited Sin-kea-mun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, and insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty-handed away. On one occasion I had taken some on shore; several sailors acted as my safe-guard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered.—Those who gained their point, returned shouting, while the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants. For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this sphere.

After staying a considerable time on the coast of Seang-shan, on the main, we reached Shih-poo in lat. 29 degrees 2 minutes, on the first of April. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a basin, having one of the best harbors in the world, entirely formed by the hand of God. Hitherto the weather had been very boisterous and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season surrounded by such scenery is true enjoyment, and draws the heart powerfully towards the almighty God. The mandarins had now given up the principle of disturbing us from mere jealousy, and they will perhaps never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our point, and the readier we were received by the natives.

We delayed some time on the coast of Fuhkeen.—We arrived at the time of general scarcity; the greater part of the people were living upon sweet potatoes, dried and ground, for the revolution or rather the rebellion, in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. Some of the poor peasants lived upon the ears of the green wheat, roasted and boiled like rice. This scarcity had given rise to piracy and highway robbery.—We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding these disasters, the Fuhkeen men are the same enterprising class which they have been for centuries, engrossing all the trade of the coast. We look for the time, when they will be brought to the obedience of the gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, though on a smaller scale, for we staid only a short time.

In our excursions we examined Kin-mun, a large island to the north of Amoy harbor. Here were immense rocks piled upon each other, just as though done by human hands. Though very sterile, it has at least 50,000 inhabitants, who are enterprising merchants or sailors. Several places of considerable importance we may be said to have discovered, for they are not known to any European else, nor were they ever visited by Europeans, if we except Jesuits. As it is not my intention to give any geographical sketches, I refrain from enumerating them. However, as our commercial relations are at the present moment on such a

basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the gospel, for which many doors are open. Millions of Bibles and Tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever blessed Redeemer, to whom China with all its millions is given: in the faithfulness of his promises, we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

After a voyage of six months and nine days, we reached Lintin, near Macao, on the 29th of April.—Praised be God for all his mercies and deliverances during such a perilous voyage!

From the Boston Recorder.
SOCIETY ISLANDS.

Attempted Revolution and defeat of the Heathen Party.

The Sydney (New South Wales,) Herald of May 2, 1833, contains an article of great interest to the friends of Missions, relating to recent occurrences at Tahiti. The continued existence on the Society Islands, of a party attached to the idolatrous practices of their fathers and hostile to Christianity, is well known. It is composed of those who cannot well brook the restraints of law, and the more strict surveillance over their proceedings that has been introduced by Christianity and civilization. Some of the Chiefs sigh for the times when they could make and break laws at pleasure. But the efforts that they have made in various ways to bring back the ancient order of things, have thus far been unavailing. In January last circumstances animated their hopes and led them to make a bold attempt to overthrow the existing government and thus attain the gratification of their wishes.

The Queen sometime ago married a man from whom she was subsequently separated, and who is still alive. It was thought that it would add to the safety of the government if she should be divorced from him and marry another. This was the opinion of two councils of Governors and Chiefs, convened at different times to consider the subject; and the missionaries, it seems, came to the same conclusion. The marriage was accordingly celebrated in January last.

In a few weeks the disaffected party called in question the legality of the marriage; and insisted that it should be disannulled, and that the chiefs in Tahiti who had advised it, should be brought to trial.

"A meeting was convened, and long debates were held in this infant parliament. The Tahitian party, however, were ably supported by the Chiefs and people in general, and the opposition being unexpectedly overpowered, were arraigned before the Chief Judges of Tahiti, and convicted of sedition. Sentence was passed upon them in the usual form; and on the ensuing week, they were sentenced to erect a building of stone work round a small islet, in the centre of Paputi Harbor, to secure the residence of the Queen from the inundation of the sea in stormy weather. In a few days this punishment was remitted, and they were allowed to return to their own island. The administration of the Government of the island of Eimeo, however, was taken out of their hands, and placed under the direction of other individuals more favorably disposed to the Queen's interests."

This, however, by no means put an end to the difficulties. The disaffected party manifested their hostility by opposing and insulting the officers of government, and declared their determination to persevere in their opposition, till their demands, as above stated, should be acceded to. In this state of things the Queen ordered preparations for war. The missionaries did every thing

that prudence could suggest to prevent recourse to arms, and at considerable risk sent a deputation to Tairapu, —the scene of the revolt,—but in vain. On the 10th of February the Queen's army, amounting to 3000, had assembled, and arrangements were made to attack the rebels the next day.

"Early in the morning they left their encampment, and towards evening arrived at Tairapu, the village of the disaffected. With a clemency which shows, in a remarkable manner, the influence of civilization over these men even in war, when contrasted with the ferocity formerly displayed in their incidental encounters, an attempt was made to seize, by legal means, the chief ringleader, who was known; and Tati, one of the Chief Judges, went over to the party, and had the address to secure him in the midst of his own men. It was now supposed that the war had terminated, and preparations were made next morning for bringing him to trial. He was found guilty, and the army began to move homeward. But a few hours afterwards, when the Tahitians were scattered into small parties, the rebels mustered their utmost strength and fell upon them. Fortunately one of the tribes had kept together, and succeeded in arresting their progress. Messengers were dispatched to bring up the army, and the hostile parties, in the mean time, began the engagement. The fight continued for three hours, when the rebels were defeated, leaving 22 men killed, and nearly 100 wounded.—The Queen's party lost five men killed. The ringleaders were not killed. Seventeen were brought to trial on the 3d of March, and three were sentenced to banishment for life, to an island at a distance from Tahiti, while the remaining fourteen were sentenced to various other punishments specified by the laws.

"Whether this rupture will be the cause of continued hostility, it is hard to say; but it is worthy of regret that this people should suffer under the evils of war, which may lessen their attachment to those excellent principles which they have imbibed from the European Missionaries; men whose whole lives have been spent in promoting their welfare, and who have laid the elements of a system of religion and polity in these Seas, which will long survive their lives, and confer vast benefits upon the future millions that will inhabit the countless islands, remarkable for beauty and fertility, that are sprinkled over the surface of these our Southern Seas. It is not saying too much when we venture to declare, that from the laws compiled for these people, some civilized countries might take lessons of wisdom, which they seem extremely reluctant to adopt. It is satisfactory to learn that peace has been once more restored. The Missionary property, great part of which was placed on shipboard, has been landed. The real ground of the contest arose from the desire of the insurgents to overturn the Government, and to re-introduce heathenism, as well as to plunder and destroy all the establishments on the islands."

A HAPPY NEW YEAR'S DAY.

Written by the Rev. Richard Knill, St. Petersburg.

The snow was thick upon the ground. The rivers were all frozen, and horses and carriages were crossing those very places where ships had been sailing only a few weeks before. The roads were uncommonly fine, so that sledges were seen gliding along at the rate of twelve miles an hour. We thought of the words of the Psalmist, "He giveth snow like wool; he scattereth the hoar frost like ashes; he casteth forth his ice like morsels. Who can stand before his cold?" Yet even in this frozen region, there are people with warm hearts, and I am so happy as to be acquainted with a few of them.

On the first of January, two of these warm hearted friends determined, by the help of God, to spend a happy new year's day—one that would bear to be looked back upon with comfort, which would yield them satisfaction on a dying-bed. For this purpose, they purchased upwards of 100 New Testaments, and having packed them securely, they slipped on their bear,

skin, stepped into their vehicle, and drove to a populous district about 30 miles distant.

They arrived safely, and it was immediately noised abroad that strangers had come thither with the word of God. The report circulated from cottage to cottage, until every man in the village heard the joyful sound. Never had such visitors arrived thither before. Never had so precious a treasure entered their gates before. Some of the people when they saw the books, wished to buy them. Others were almost afraid to look at them, because they had no money. But my friends soon removed their anxiety. They were men of property, and did not go to sell books; they went to present their poor cottagers with a new year's gift, and what a gift! the history of a Saviour's love.

Having distributed many where they first halted, they proceeded to another spot, where a more affecting scene took place. There was a great number of men who had come about 100 miles to earn a little bread for their families in the depth of winter, by cutting wood. These men were able to read, and when they knew that my friends were approaching, they sallied forth as a body, and prostrated themselves at their feet on the frozen snow, saying, "O give us the book of God. We are poor. We have no money, and are unable to purchase, but we have families, and we have souls. O give us the gospel of our Lord and Saviour, Jesus Christ." A few only of the suppliants could be supplied, for what was 100 books among so many? Having completed their work, my friends returned home, rejoicing for all they had seen, and for what they had been permitted to do that day. I saw them in the evening, and never did I see more joyful countenances than they exhibited, while they related the particulars of their visit. Surely, thought I, this is a happy new year's day indeed.

Five months after this, a peasant called at the house of one of these kind friends, saying, "I am one of the men who received books from you on new year's day, and I am come to thank you in my own name and in the name of my poor neighbors, for the blessing which you gave us. Ah, sir, you have made many a family happy, for you gave us the book which tells us of a Saviour." This grateful testimony produced peculiar emotions in the mind of him to whom the peasant related it—emotions so powerful, that if only half the disciples of Jesus were to feel something like it, it would set the world in motion.

Dear reader, bear with me a moment, while I make a few observations on this visit.

1. These distributors of the Testament were young—just in their prime. Is it not a lovely sight to see persons thus consecrating the days of their youth to the glory of God. They began the year well. This was rational pleasure; this was dignified joy! This would afford matter for devout contemplation from January to December. This was likely to add to the facilities of eternity! Are you young? How are you employing your youthful powers? Oh, give your heart unto the Lord, then it will be easy and delightful to give him your hand, your tongue, your all.

2. They were men of property. God had given them more of this world than many people possess, and they were joyfully devoting a part of it to the circulation of one hundred Testaments among the poor. They might have spent the money as most people do, in vanity, in trifles, in sin, or have hoarded it, and exclaimed, "What claim have the poor on me?"

The Rev. Mr. Burns, of Birmingham, stated some time ago at a meeting of the British and Foreign Bible Society, that there were many thousands of people in that town destitute of the scriptures. It made me tremble. What! in Birmingham! where there are so many genuine disciples. I am sure if every young man and woman in comfortable circumstances in Birmingham, who professes to love the Lord Jesus Christ, were to give only ten Testaments to the destitute, they would supply every poor family in one day. And how easily could they do it! and what happiness would it procure in their own bosoms!

3. The conduct of the peasant, who came to return thanks in his own name and in the name of his neighbors, five months after they had received the books, shows a fine grateful feeling, which ought to be cultivated by every one who receives favors. Perhaps this paper may fall into the hands of some who have received Bibles, or Testaments, or Tracts, from benevolent Christians. Take advice, friends. Learn a lesson from this stranger. Consider the design of the person who presents you with the gift. Read and pray over it. Try to draw edification and happiness from what you have received, and then go and thank your benefactor. To be thankful for past favors is the way to have more.

4. How gratifying must it be to ministers, when they see their congregation acting in this way. If I may judge from my own feelings, then, there is no greater joy to a pastor's heart. My Fathers and Brethren, let us stir up our beloved people, to go forth, sowing this good seed. It will spring up, though we may not see the harvest. It will ultimately enlarge the borders of Emanuel's kingdom, and increase the number of those who shall bow the knee to Jesus! Soon our young men will cease to be young. They will become the heads of families, at least in many instances; and who are so likely to train up their families for God, and make their habitations nurseries for heaven, as those who, in early life were eminently devoted to the Redeemer! Let us take them by the hand and lead them to the glorious work. O let us show them the way, by going before them in the holy enterprise.

5. How gratifying must it be to pious parents, to see their offspring taking a lively interest in the service of God. Perhaps the money which purchased the books which my young friends circulated, was given by a pious parent. Well! be it so; and is it not an animating sight to see fathers thus training their sons for honorable service? Ye fathers and mothers! think of this—and while your eyes glisten with delight, and your hearts warm with thankfulness at the sight of your offspring, try to help them forward in that which constitutes true excellence. Give them every encouragement in the labors of love. Thus you will be preparing a happiness for them in this world, which can be exceeded only by the happiness of Heaven.

Miscellaneous.

THE COMPLAINT OF THE DYING YEAR.

AN ALLEGORY—BY JANE TAYLOR.

Reclining on a couch of fallen leaves, wrapped in a fleecy mantle, with withered limbs, hoarse voice, and snowy beard, appears a venerable old man. His pulse beats feebly, his breath becomes shorter; he exhibits every mark of approaching dissolution. This is old Eighteen hundred and thirty three, and as every class of readers must remember him as a young man, rosy and blithesome as themselves, they will perhaps feel interested in hearing some of his dying expressions, with a few particulars of his past life. His existence is still likely to be prolonged a few days by the presence of his daughter December, the last and sole survivor of his twelve fair children. But it is thought the father and daughter will expire together. The following are some of the expressions which have been taken down as they fell from his dying lips:

"I am," said he, "the son of old father time, and the last of a numerous progeny; for he has had no less than five thousand eight hundred and thirty three of us; but it has ever been his fate to see one child expire before another was born. It is the opinion of some, that his own constitution is beginning to break up, and that when he has produced a hundred or two more of us, his family will be complete, and then he himself will be no more."

Here the old year, called for his account book, and turned over the pages with a sorrowful eye. He has kept, it appears an accurate account of the moments, minutes, hours, and months, which he has issued; and subjoined, in some places, memoranda of the uses to which they have been applied, and of the losses he has sustained. These particulars it would be tedious to detail, and perhaps the recollection of the reader may furnish them as well or better. But we must notice one circumstance. Upon turning to a certain page in his accounts, the old man was much affected, and the tears streamed down his furrowed cheek as he examined it. This was the register of the fifty Sundays which he had issued: and which of all the wealth he had to dispose of, has been it appears, the most scandalously wasted. "These," said he, "were my most precious gifts. I had but fifty two of them to bestow. Alas! how lightly have they been esteemed!" Here upon referring to a certain old memoranda, he found a long list of vows and resolu-

tions, which had a particular reference to these fifty-two Sundays. This, with a mingled emotion of grief and anger, he tore into a hundred pieces, and threw them on the embers, by which he was endeavoring to warm his shivering limbs.

"I feel, however," said he, "more pity than indignation towards these offenders, since they were far greater enemies to themselves than to me. But there are a few outrageous ones by whom I have been defrauded of so much of my substance, that it is difficult to think of them with patience; particularly that notorious thief, Procrastination, of whom every body has heard, and who is well known to have wronged my venerable father of much of his property. There are also three noted ruffians, Sleep, Sloth, and Pleasure, from whom I have suffered much: besides a certain busy-body called Dress, who, under pretence of making the most of me, and taking great care of me, steals away more of my gifts than any two of them.

As "for me, all must acknowledge that I have performed my part towards my friends and foes. I have fulfilled my utmost promises, and been more bountiful than many of my predecessors. My twelve fair children have, each in their turn, aided my exertions: and their various tastes and dispositions have all conduced to the general good. Mild February, who sprinkled the naked boughs with delicate buds, and brought her wonted offering of early flowers, was not of more essential use than that rude blustering brag, March, who, though violent in his temper, was well intentioned and useful.—April, a gentle tender hearted girl, wept for her loss, yet cheered me with many a smile.

May came crowned with roses, and sparkling in sunbeams, and laid up a store of costly ornaments for her luxuriant successors; but I cannot stop to enumerate the good qualities and graces of all my children. You my poor December, dark in your complexion, and cold in your temper, greatly resemble my first-born January; with this difference, that he was most prone to anticipation, and you to reflection.

"If there should be any who upon hearing my dying lamentation, may feel regret that they have not treated me more kindly, I would beg leave to hint, that it is in their power to make some compensation for their past conduct by rendering me service during my few remaining days." "Let them testify the sincerity of their sorrow by an immediate alteration in their behavior. It would give me particular pleasure to see my only surviving child treated with respect; let no one slight her offerings; she has a considerable part of my property still to dispose of, which if well employed will turn to good account. Not to mention the rest, there are two precious Sundays yet in her gift; it would cheer my last moments to know that these had been better prized than those which are gone. It is very likely that at least after my decease, many may reflect upon themselves for their misconduct towards me; to such I would leave it as my dying injunction, not to waste time in unavailing regret; all their wishes and repentance will not recall me to life. I shall never return! I would rather earnestly recommend that they regard my youthful successors whose appearance is shortly expected. I cannot hope to survive long enough to introduce him; but I would fain hope that he will meet with a favorable reception, and that in addition to the flattering honors which greeted my birth, and instead of the fair promises which deceived my hope, more diligent exertions and more persevering efforts may be expected. Let it be remembered that one honest endeavor is worth ten fair promises."

Having thus spoken, the Old Year fell back on his couch, nearly exhausted, trembling so violently as to shake the last shower of yellow leaves from his canopy. Let us all haste to testify our gratitude for his services and repentance for the abuse of them, by improving the remaining days of his existence, and by remembering the solemn promises we made him in his youth.

How swiftly pass our years!
How soon their night comes on;
A train of hopes and fears,
And human life is gone!
See, the fair summer now is past;
The foliage late that clad the trees
Striped by their equinoctial blast,
Falls, like the dew-drops on the breeze.

Cold winter hastens off,
Fair nature feels his grasp;
Weeps over all her beauties gone,
And sighs their glory past.
So life, thy summer, soon will end;
Thine autumn too will quick decay,
And winter come, when thou shalt bend
Within the tomb to mould away.
But summer will return,
In all her beauties dressed!
Nature shall yet rejoice again,
And be by man caressed.

But, ah! life's summer passed away.
Can never, never hope return!
Cold winter comes; with cheerless ray,
To beam upon its dreary urn!
Then may we daily seek
A mansion in the skies,
Where summers never cease,
And glory never dies.
There an eternal Spring shall bloom,
With joys as vast as angels' powers!
And thrice ten thousand harps in tune
Shall praise the love that made it ours.

From the New York Observer.

A HAPPY CHRISTMAS.

While thousands of others in our crowded city were pursuing their pleasures, each in his chosen way, the tract distributors devoted this day to prayer and solemn religious exercises.

On entering the morning prayer-meeting, we found assembled a large number, including several clergymen, and some of our men of wealth, and it was soon apparent that the Spirit of God was also present. Many hearts seemed full, and in the devout prayers, and singing, and affectionate exhortations, the hours glided almost insensibly away.

The second chapter of Luke having been read, it was remarked by one, that the birth of Christ could perhaps in no way be more acceptably celebrated, than in the offering to Him of "a humble and contrite spirit," and in girding ourselves up, in his strength, to holy and self-denying effort for bringing into contact with the minds of the perishing, the "good tidings of great joy," revealed through his sufferings and death.

Another dwelt on the charge in Ezekiel, and other parallel passages, to be faithful to the souls of men, and on the peril of suffering the impenitent to die around us unwarned.

A superintendent of the distribution in one ward, mentioned as an occasion for thanksgiving, that the one hundred distributors in that ward had reported more than eighty hopeful conversions, within the past year; and another, that, in one distributor's district, by means of tracts, personal labors, and prayer meetings, the number of souls hopefully born again was nearly equal to the number of months the distributor had labored. But both felt that a far richer blessing might be expected from God, were more faithful and spiritual labors performed.

Another dwelt on the special success which has attended these labors where an agent is employed to devote his whole time and efforts, in connection with distributors, in a single ward; and urged the extension of the same means of usefulness into other wards.

Another urged upon the Tract distributors the great importance of praying much themselves, and upon other Christians the duty of sustaining them by their prayers.

Another inculcated the importance of manifesting a spirit of love in these labors. Wicked men know their own spirit is not good, and if any abusive language of theirs is retorted in the same spirit, it may be the means of their rejection of the gospel, and their eternal ruin.—He knew a plain godly man who felt great concern for the salvation of a talented infidel lawyer, and whenever he met him, said to him in an affectionate tone, "O, I wish you were a Christian." He said nothing more, but the spirit with which he spoke so penetrated the heart of the infidel that in one instance, he even got over the fence to avoid meeting his Christian friend; but his agony of spirit soon became such that he sent for the plain man, begging him to pray to God, that he might be, what he had so often wished him to be—"a Christian."

It was also suggested, that there was probably a large class of mechanics, hostlers, &c. in the city, who neglected all the means of grace, and are not yet reached by this or any other effort for their salvation.

Special prayers were offered for those in the various Districts, who had been found seriously inquiring, and also for all who have opposed the efforts of Distributors.

In the afternoon, the several superintendents presented a brief view of what had been done in their respective wards, showing different degrees of success, according to the efficiency and spirituality of those engaged. A rich blessing has attended the labors of some very humble individuals. The establishment of district or of neighborhood prayer-meetings has formed an important era in the system. It is believed that in some wards one half the good accomplished has been directly connected with these meetings.

A MISTAKE CORRECTED.—It has often been affirmed that the Romish church, particularly in this country, was signalized by its charities. For the evidence of this we have often sought in vain, and we have been convinced that it was believed, merely because it was boldly asserted. The truth is, the Roman Catholics are adepts in blazoning their good deeds, at the same time leading the public to believe, that these self-praises are the spontaneous tribute of unprejudiced Protestants. The loud praises accorded to the Sisters of Charity, during the prevalence of the cholera, may be taken as an example. The testimony of Mr. Smith, in the following extract, is credible. He has been behind the scenes, and we think he would scarcely have ventured to say what he has without a deliberate conviction of its truth.—*Presbyterian*.

"The colleges, which the Roman Catholic clergy are establishing through these happy States, are a copious means of accumulating wealth: that at Bardstown, Kentucky, while I was there, was receiving an annual income of nearly twenty thousand dollars. For the glory of God, they say! If this be the object, why do they not educate the poor gratuitously? They have not, to my knowledge, one institution of the kind.—Let the truth appear.—It is for the glory of themselves, for the exaltation of Holy Mother Church. It is to add more precious stones and pearls, more power and splendor to the 'woman that sitteth upon the Beast.' I repeat it again, I know not of one disinterested act of benevolence done by Roman Catholic priests. If, in some few of their nunneries, some orphan children are admitted, we shall find that the children more than pay the expenses of their board and clothing by their work. They are compelled to rise very early in the morning; in winter long before day, and, after having, in the course of the day, recei-

ved a few hours instruction, all the rest of their time is employed for the advantage of the institution. I know of no establishments among the Roman Catholic priests where orphan children are received, except those, where a public boarding school is also kept. The pupils in these houses are generally numerous; and pay, for their board and tuition, from one hundred and twenty-five to two hundred dollars per annum. The orphans are admitted into these asylums, so called, when they are old enough to work: those who are sickly, and who, of course, are, and ought to be, greater objects of charity, are not admitted. The others are received upon condition of their remaining until eighteen years of age, that they may reap their labor; and the work of these poor children supersedes the necessity of hiring many servants. This is a correct view of their asylums for orphans, or at least, of all that I have seen, and I have seen many. These are the institutions, respecting which, they boast so much of their benevolence. That interest is the basis upon which these institutions are founded, I presume, from what has been related, will appear evident to every one. The real objects of benevolence, the infirm, the lame, the blind, find no admission into their asylums, while those who can promote their interest are received with open arms."

Smith's Renunciation of Popery.

From Dr. Payson's *Select Thoughts*, just published:

When we look at the sun, we only perceive that it is a bright and glorious luminary. But when we behold the earth in spring, in summer, or autumn, clothed with luxuriant vegetation, adorned with flowers, and enlivened by myriads of sportive, happy beings; when we compare this state of things with the rigors, the frosts, the barrenness of winter, recollect that the sun is, instrumentally the cause of this mighty difference, and reflect how gloomy and desolate our world would be, if wholly deprived of its beams; we have far more clear and enlarged conceptions of the value and excellence of this luminary. The sun is then, if I may so express it, glorified in the earth, and admired in all the productions and beneficial effects which result from his influence. In a similar manner will Christ, the Sun of Righteousness, be glorified and admired in his people. It will then be clearly seen how much mercy was necessary to pardon their sins; how much grace was required to sanctify, preserve, and glorify them; how much wisdom, goodness, and power were displayed in devising and executing the wondrous plan of their redemption. They will not, therefore, be admired, but Christ will be seen and admired in them. The assembled universe will be ready to exclaim, with one voice, how infinitely powerful, wise, and good must he be, who could transform sinful, guilty worms of the dust, into beings so perfectly glorious and lovely!

BIBLICAL REPOSITORY.

The January number of this work will appear in a few days. The following are the contents: Art. I. Account of the Theological School at Alexandria in Egypt; by Professor Emerson.—Art. II. On the Difference between the Sense and the Signification of words; translated from Morns by Prof. Torrey.—Art. III. On the alleged Egyptian or Indian origin of the name Jehovah; by Prof. Tholuck, translated by the Editor.—Art. IV. On the time of our Lord's last Passover and Crucifixion; by J. H. Raugh, translated by the Editor.—Art. V. Course of Theological Study at Leipsic; translated by the Editor.—Art. VI. Paul as the Apostle of the Heathen; his Education and Call; from Neander's History of the Apostolic Age, translated by the Editor.—Art. VII. Philology and Lexicography of the New Testament; by the Editor.

Boston Recorder.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 4, 1834.

EDUCATION OF THE HEATHEN.

In reperusing the instructions of the Committee of the A. B. C. F. M. to their last missionaries to Asia Minor, (published in our last paper,) we were struck with one paragraph, to which we wish to call the thoughts of our readers.—As far as we can construe its meaning, it seems rather too nearly to accord in phrase, though, certainly not in the thoughts of the Committee, with that sentiment so widely prevalent, that intellectual instruction, commonly called education, is the foundation whereupon to build, to maintain religion among a people. The cry in our own country is, Educate the people, and they will be religious; whereas, it seems to us, we might rather say if we choose to take either course—plant religion among a people and they will educate themselves. Here is the paragraph.

"The good seed of the word of truth was originally spread over the whole of that country in a single generation, and what prevents its being sown again in the same space of time? The ground was lost for the want of the press, books, and schools, and an enlightened and general system of education. It was perhaps not to be expected, that Christianity should maintain its ground in the circumstances of its early propagation."

None would maintain with more earnestness than ourselves, the position, that in our efforts to evangelize *savage* heathen, civilization and Christianity must go hand in hand; but let it not be supposed, that because we educate them, they are any nearer being Christians than before. But the assertion made in the sentence quoted is, that the reason the Gospel truth disappeared from many countries where it was once planted is, that the people were not educated—and hence it is inferred, that the only means of giving it root now is, to establish schools.

We should doubt first the fact that there was not intelligence enough among the people, to retain in its purity the truths of Christianity. And especially do we doubt that was the reason why Christianity did not endure among them. It did in fact continue without any material alloy for four centuries, among the great body of professing Christians; and if they were not educated, this was surely long time enough to test the inherent vitality of Christianity. When finally there did arise a falling away from the faith, it arose not from the want of knowledge—but the heresies, and the infidelity, and the superstitions, grew up among those who had the most knowledge—from among those in authority—from kings and bishops.

Schools must be established, and books must be distributed as numerous and as fast as the flakes of the falling snow—but they neither supply nor supersede in any wise the preaching of the gospel. Certainly they do not supply that advantage (as the Committee seem to think they do,) which the apostles had by reason of their power to work miracles. No missionary who has had the inquiry urged by the heathen, "shew us a sign wherefore thou doest these things," but would say that the "instrumental causes" he possesses are not to be compared with the supernatural powers of the apostles.

And the results of our missions, encouraging as they are to labor and not faint, show that they are ineffective, compared with those of the Apostolic age. We were glad therefore to see that the Committee hold humbly to the inspired word, in the midst of a self-dependent age, and with "prayerful expectation wait for those extraordinary effusions of the Spirit which they enjoyed, and which are promised in these latter days."

TEMPERANCE MEETINGS.—Two important Temperance meetings have recently been held in this city, by the Young Men's Temperance Society. The first on Friday Evening, 20th December, and the second on Friday evening, the 29th. At the first meeting the Wine Question was discussed, which elicited much debate, and of a spirit-stirring nature; yet the resolution to introduce wine into the pledge as a proscribed article, was not adopted, and there appeared to be a large majority against it; not so much from any difference of views in regard to the unwholesome and intoxicating nature of wine, as from a sense of the injudiciousness of associating it with rum and brandy, and adopting the principle of **TOTAL Abstinence** in regard to it.

At the second meeting, a committee reported the results of investigations which they had made, showing the number of tippling and other rum-selling establishments in the city, and many other particulars of public interest. This meeting, as well as the first, was largely attended, and addressed in an animated and energetic manner by a number of gentlemen. A third meeting was appointed to be held on Friday evening of next week, when additional facts will be exhibited, and we shall endeavor to communicate the whole to our readers.

DR. PAYSON'S SELECT THOUGHTS.—This little book appears to have been compiled by a daughter of Dr. Payson, from his unpublished writings, and her recollections of his conversations. It is given to the public (she says) in the earnest hope, that it may be instrumental in accomplishing the wish so often expressed by its author, that he might "be permitted to do good with his pen, when his tongue should be silent in death." Few men have gone to the grave more lamented than Payson, and of few can it be said, that the measure of their days was better filled up with works of benevolence and spiritual religion. This little book will be read with avidity by all who have been acquainted with the author through the medium of his published memoirs; and if there are any of our readers who are not included in this number, we earnestly recommend them not to let the new year pass away without treating themselves to that excellent work.

SELUMIEL, or a Visit to Jerusalem, A. D. 40.—This is the title of a book just issued by the American Sunday School Union, and spoken of very highly in the Sunday School Journal, as exhibiting Jewish history, habits and customs, and illustrating many parts of the scriptures.

Rev. Dr. Lindsley, of the University of Nashville, was on Monday elected Provost of the University of Pennsylvania.

For the Religious Intelligencer.

MERRY CHRISTMAS.

Mr. Editor,—This salutation we have heard from our childhood, but it seems to me that it carries along with it to the delicate ear of Christian sensibility, an incongruity. I doubt not the salutation has been given a thousand times by persons in the hilarity of youth, without for a moment considering its import.

The word Christmas, if it has any meaning, denotes a day religiously kept in commemoration of the birth of our Lord and Saviour Jesus Christ.

Is it proper therefore to wish that such a day so consecrated should be devoted to merriment? I think that every mind at all impressed with reverence for the precious Saviour must deprecate such an idea.

I do not claim that there is any peculiar sacredness in the 25th of December, for the question has not yet been decided on what particular day our Saviour was born.

From Pochoon's account his nativity was on the 16th of May.—From Clemens Alexandrinus there is an opinion derived that it was on the 26th of December.

While, therefore, I have no particular reverence for the 25th of December above any other day, I still have an objection that the term "merry" should be placed in juxtaposition with the sacred name of Christ. I think, therefore, that Sabbath School Teachers and Christian parents should discountenance the use of the salutation, "Merry Christmas," among the rising generation.

Such a criticism may appear severe to some minds, but when I hear the Saviour of mankind saying, "By thy words thou shalt be justified, and by thy words shalt thou be condemned," I think it not proper to associate his blessed name with a trifling merriment.

It matters not if the phrase has the sanction of antiquity, and if all the associations of childhood are in its favor, if it will not bear the test of Gospel principles, it should be abandoned.

Another thought arises in my mind in connexion with this subject.

In many parts of our country, Christmas is devoted to idleness, feasting, and profane mirth. It is not unfrequent that game of various descriptions are set up in some obscure quarter of the town, where boys and men resort to attend what is called a "shooting match."

This custom, I apprehend, is very censurable, for,

1st. It encourages gaming and all its attendant vices.

2dly. It is a great piece of cruelty to the inoffensive creatures which are made the object of vain sport. Parents, and masters, and guardians, therefore, should give the proper instruction to those under their care, relating to this matter.

Hamden Plains, Dec. 25.

Traffic in Ardent Spirit.

How long is this to continue, now it has been proved, and none denies that it is destructive to the happiness and well being of the human race, to be tolerated?—Few, if any, venders of spirituous liquors are now ignorant of the mischiefs their business introduces into the community; and we should think any man of sensibility having light, and knowledge and conviction, would be

ill at ease while engaged in the hurtful employment of making or selling the drink of drunkards.

Is it not time that public opinion should lift up its voice against all who participate in multiplying and diffusing abroad the woes and the miseries of intemperance?—Long has the poor drunkard been loaded with all the blame, the guilt, and the odium; whereas there is just the same difference in regard to the sin, between the drunkard and the man who pockets his three cents for whiskey, as there was between our mother Eve tasting the forbidden fruit in the garden of Eden, and the Tempter who solicited her to partake. This truth, that *rum-sellers are more blame-worthy than rum-drinkers*, ought to be distinctly known, felt and inculcated, by every person in every part of the country. "Spirit venders make all the drunkards in the world." There is no evading this truth by any sophistry or any quibble; and if they cause men to be drunkards, they must bear the odium and the responsibility of the misery, the crime, and the death, which as the unavoidable consequence flows from intemperance. Long have the nations of the earth slumbered over the guilt and folly of the traffic in spirit. Long have they regarded drunkenness as a necessary evil, flowing from a licit and unblameable employment; and regarding it as such, they have slumbered while thousands have been crowding the way to the grave. The world can slumber no longer. The veil which has so long concealed this mystery of iniquity from the view, is now rent asunder, and its baleful and ruinous tendency is brought to light. The traffic in spirit has been declared an immorality, and no one ventures his name in defending it; but while many, yielding to the force of light and truth, have left and abandoned a business which their consciences could not approve, others harden their hearts, and with the groans of 30,000 dying drunkards, the wails of 150,000 paupers, and the oaths, the blasphemies, and the bacchanalian shouts of 300,000 drunkards sounding in their ears, still for gain continue their unhallowed employment. What governs them? Sordid selfishness, unfeeling avarice, wanton recklessness. How long, we ask again, will the community bear it?

Perhaps some may be ready to charge us with ill-timed severity. Let such reflect that, were a man knowingly to sell another some uncommon drug, producing just such effects as ardent spirit produces, he would be arraigned and punished with the utmost rigor. And because the drug is common, and men know its nature, and are so infatuated as to swallow it whenever they can obtain it, is the man blameless who vends it, knowing its nature? We think not; and we cannot see if a man who sells another man ardent spirit, and he dies in consequence of it, why is he not guilty of murder, and liable to condign punishment for the crime.—*Temp. Rec.*

THE ENTERPRIZING TEACHER.—Dr. Cogswell said, at Cincinnati:—Summer before last, he had business with a lady, (the wife of a member of Congress,) which made it necessary for him to call early in the morning. He called at 4 o'clock, but she being a teacher in a Sabbath-school, had got into her carriage, and had gone to the distance of four miles to inquire the reason why one of her scholars was not at Sabbath-school the Sabbath before—she conjectured that the child was sick. Such examples should not be lost upon us. Let suitable efforts be put forth, and let them be followed with prayer to heaven for a blessing, and we should soon see glorious results. Let parents and teachers but do their duty, and "our sons shall be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace."—*Ohio Journal.*

It appears by a discussion in the Philadelphia Councils that the annual income of the Girard estate, will soon amount to one hundred and thirty thousand dollars.

BIBLES FOR THE HEATHEN.—It will be recollected that the American Bible Society has pledged THIRTY THOUSAND DOLLARS for the distribution of the Bible in foreign and heathen countries the present year, provided the Christian community will sustain them in the effort; and we feel a strong confidence that they will be sustained. What is thirty thousand dollars for the American churches? A mere drop in the bucket.

We observe with pleasure, the efforts of the Young Men's Bible Society, of New York city, for raising TEN THOUSAND DOLLARS towards aiding the Parent Society in this work of foreign distribution. The Rev. Dr. Prouty, of Salem, is employed as their agent, and there is every prospect that the amount will be raised.

NEW YORK COLONY IN LIBERIA.—The Colonization Society of the city of New York has taken measures for establishing a colony in Liberia, to be called the New York colony, and to be based on the principles of Religion and Temperance. It will be under the jurisdiction of the American Colonization Society, and the plan is to embrace the distinguishing features of the Maryland Colony on Cape Palmas, and also to make ample provision for the temporal maintenance and the intellectual and religious education of the colonists.

CHINA.—Gutzlaff's Journal of his third voyage, which we publish to-day, will be read with deeper interest than any that have preceded it. Truly the Lord is opening "a great door and effectual" into the heart of that vast empire, and is he not calling upon Christian nations to enter and make known the gospel?

QUESTIONS ON TEMPERANCE.

Is not the common use of wine and ale, or dealing in those articles, as others do in ardent spirits, inconsistent with the pledge given, "to do all in our power to promote the cause of Temperance?"

Ought not Colleges to make it a standing rule not to admit any as members, who will not give the Temperance pledge?

Communicated.

The principal cause of theological controversy, is to be found, not in the "imperfection of human language," but in the badness of man himself—a difference, principally, not of the head but of the heart and life.—*Com.*

LOTTERIES.—All lotteries in the State of New York, have closed with the year 1833.

A bill for the suppression of lotteries is now before the Legislature of Virginia, and the Richmond Compiler says, that the only matter of astonishment is, that it should be reserved to the Legislature of 1833 to have the honor of doing up the business.

EXTRACTS

FROM THE CORRESPONDENCE OF THE
AMERICAN BIBLE SOCIETY.
RE-SUPPLY.

Extract from a letter from the Secretary of the Maryland Bible Society.

BALTIMORE, NOV. 2, 1833.

REV. AND DEAR SIR,—We have two agents now in the field, and shall probably soon have a third. The Bible Society of Washington city some time since assumed the exploration and supply of Washington city and county in the District of Columbia, and Montgomery, Prince George's, Charles', and St. Mary's coun-

ties, in this state; the greater part of which has been already accomplished, and we expect its completion will soon be announced. Frederick county has been thoroughly explored and supplied by the Young Men's Bible Society of Frederick city; 170 families were found destitute of the Scriptures. This Society has declined uniting with the State Society, but, we are glad to learn, is pursuing the course we wish to have observed in all the counties—establishing Branch Associations in all their election districts. Baltimore county has been supplied by the Young Men's Bible Society of this city, nearly all destitute families being found therein! To the agents now in our employ, Harford, Cecil, Kent, Washington, and Alleghany counties, have been assigned; and though they have been but a few weeks among them, we have cheering indications of much success. From Calvert and Queen Anne's counties, also, gratifying information has been recently received."

GREAT DESTITUTION.

Extract from a letter from the Rev. Wm. Slocomb, Agent of the Tract Society.

MARIETTA, OHIO, OCT. 29, 1833.

Monroe county has just been for the first time supplied with Bibles; and shall I tell the truth, or ought I to forbear? This county contains 900 families, of which SEVEN HUNDRED AND FIFTY were found entirely destitute of any part of the Bible, and one hundred more with only a part of it, leaving only FIFTY FAMILIES supplied with the whole Bible!! Only about fifty dollars could be collected from this county for all the Bibles to supply it.

Extract from the last Annual Report of the Strafford Co. Bible Society, New-Hampshire.

At the last Anniversary of this Society, held at Gilmanton, two resolutions were adopted of commanding interest. The first was to re-examine the county, and supply the families which should be found destitute of the Holy Scriptures. The second was, to supply every child and young person between the ages of 8 and 16, and to some extent those older and younger, who should be found destitute, with a copy of the New Testament. To carry into effect these resolutions, has been the object of the directors during the past year; and they are happy to be able to report at this time that the work is about completed. There are some parts of towns from which full returns have not been received; but the business of distribution, it is hoped, has been finished.

In adopting the first of these resolutions, it will be recollected that it was presumed, in the constant changes which are going on in the community, that many families might be found destitute of the Bible, which had been formed, or which had moved within the limits of the county since our last supply, which was more than four years previous to that time. Three or four hundred was the estimated number of such families; and it was felt to be the duty of this society immediately to supply them. In attempting to do this, as the society had no funds, the Directors entered into an arrangement with the State Society to furnish them with Bibles on credit, hoping that by the sale of a large part of them, and by the donations of benevolent individuals for this purpose, the necessary funds to pay for them might be realized by the end of the year. The business of supplying with the Bible, has been carried on in connexion with that of supplying with the Testament; and our returns show that 502 have been disposed of. These, with few exceptions, have gone to supply families who were known to have been destitute of this blessed book.

More than one agent has declared it the most interesting service in which he ever engaged. Says an agent who supplied one of the most remote towns in the county, "I went into almost every family, and there was no little interest among the people in supplying their desti-

tate children with the Testament, and no less among the children in receiving it. One little girl requested her father with tears in her eyes to supply her with one of them. Another child who had a little money laid up, enough to buy a Testament, very readily offered it for this purpose.

"If," says this agent, "there were nothing else, I am satisfied that the pleasure of distributing Testaments, and the good opportunity such a service affords of presenting religious instruction, would be an ample compensation for the cost and toil of the work."

"It is easy to recommend Christ and his service over the little volume that contains his instructions," said a woman to me on presenting a Testament to her child; "I will read this Testament carefully myself, and aim to bring up my child in the very counsels it contains." A little girl who had a Testament, on being reminded by me of its importance, said she would read so much a day until she had finished it. I was told by one of her parents, that she had been in the habit of reading a portion of her Testament daily for some time past, and the effect of it was manifest in her intelligence and sobriety.

"In all parts of the county the hearts of the young especially have been made glad, and their eyes have gladdened as the little red Testament has been presented in the different families. They have uniformly been received by the children with delight; and in not a few instances, where they had not before attended the Sabbath School, have they marched off to the school with their new Testament, the next Sabbath after receiving it. Indeed, we have the testimony of those engaged in this interesting department of labor, in all parts of the county, that this seasonable supply of Testaments has been of great advantage to their schools. A new impulse has in this way been given to this institution; an impulse which, we trust, will appear in the future reports of the Sabbath School Union in this county. Many who do not enjoy the blessings of this institution (for there are many such) are reading with unwonted interest this precious book. In more than one instance has it been known to be a companion in sickness, when there was no one beside to calm the troubled mind, and point to the "Lamb of God that taketh away the sins of the world."

The present effort of the Society is regarded variously. In most cases it is well spoken of, but in some it is spoken against; but there is a great deal of indifference, or selfishness, or both. Let me give you an instance; I called on a man possessing several fine farms. He had four children between the ages of eight and sixteen. I showed him the Testaments; stated to him the object of the Society; but he shook his head. I presented every argument in my power, made every appeal to feeling—to paternal feelings. I proposed to him to take four Testaments for his children for 48 cents.—With a significant look and gesture he replied "Can't do it." I spoke of his ability, and of the poverty of many of the contributors to the funds of this Society. He finally told me he would take the gift of four Testaments. I asked him if he thought it right for me to give them to him. "No matter," said he; "if you are not free to give the books, you can keep them."

Another agent says of the town where he labored, "I had no idea of the destitution until I went on the ground. I found a vast number of children destitute of the New Testament, and many families without the Bible."

Another agent reports, "that in one school district in the town which he supplied, five families were found destitute of the Bible, and 31 children destitute of the Testament, all of whom he was obliged to supply gratuitously. In another town, the agent states that 18 families were found destitute of the Bible, and that they were all the families of intemperate men—a fact applicable to a great extent throughout the land, in all our destitutions."

If it be asked, again as it has often been, why we are willing to supply that class of persons who are abundantly able to supply themselves, we reply, in the first place, there is very little prospect of their ever doing it. For the longer a man neglects his duty, the longer he is likely to neglect it; the longer he indulges his avaricious disposition, the longer he is likely to do it; and we cannot willingly consent that any family shall grow up and live in the midst of us, without the privilege of becoming acquainted with the Holy Scriptures, simply because the head of this family unfortunately has the means, but not the heart, suitably to supply them with the Scriptures.

Our rule of duty is, or ought to be, "do good to all men as we have opportunity." The Saviour enjoins it upon us to "love our enemies, to bless them who curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us, that we may be the children of our Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Here then we stand, on the foundation which God has laid; and while our hearts can be affected and our benevolence called forth by the sins and miseries of the community, there shall not be within our limits a family without a Bible, or a youth without a Testament, who can be persuaded to receive it.

Said the late Mr. Cornelius, of blessed memory, in the hearing of many now present, "I would give a man a Bible if I knew he would burn it the next minute." Of the results, which in many instances at least may be expected to follow such a noble purpose, we have an illustration in the report of one of our agents. A man who, when the deacons were summoned four years ago, was so offended that a Bible should be left in his house in his absence, that he actually burned it, was found in the present search in his right mind, sitting at the feet of Jesus." He is hopefully a new man, and has united with the Christian church. Another agent speaks of a family gratuitously supplied with a Bible, possessing a good property, and living near the house of worship, which they had always neglected, but who have now become constant attendants, and apparently much interested.

We now take the liberty of presenting anew this Society to the consideration of the community, and without complaining of the limited patronage it has received, would simply ask if a Society which has furnished, as this has done within five years, the Holy Scriptures to 2,200 families out of the ten or twelve thousand in the county, or not far from one family in every five, and which has supplied 6,000 of the children and the young people of the county with copies of the New Testament, has not a reasonable claim for more aid than it has received?

THE ROMAN CATHOLIC CONTROVERSY.

Dr. Brownlee of New York, having fairly driven from the field the three Romish Priests who challenged him to a controversy, still continues his faithful counsel to them. We make the following extracts from his 28th letter.

On the Internal symptoms of certain decay, and final ruin in Popery.

"Babylon the great is fallen,—is fallen! Her sins have reached unto heaven; and God has remembered her iniquities!" Rev. xvii. 2—5.

To the Most Rev. the Archbishop, and the Right Rev. the Bishops of the Roman Catholic Church, in the United States.

Reverend Fathers:—Having done justice, in some measure, to your doctrine of the Mass, and Purgatory, and having, as you will generously admit, made a fair exhibition of the idolatry and superstition of your church,

It may be proper now to notice the internal symptoms of necessary decay in your sectarian system. Every heresy has its weak side, and vulnerable parts. Every apostasy from the pure faith of christianity, and your church is the Grand Apostasy, foretold even to the letter—has in it the jarring and deadly elements which gradually work its death. The King of Zion has so ordained it. As sin necessarily works death in the human body, even so there is that mortal element in every Apostasy which, necessarily, by the laws of immutable justice, worketh its death and extinction. In the natural world, the kind and benignant Deity always sends an antidote to kill the viper's poison, where vipers abound; and to neutralize the vegetable and mineral poisons, where these exist. Even so, it is in the spiritual world: no error, no heresy, no apostasy has ever yet appeared, without some potent element of truth,—or a fatal internal, and wasting disease to work, in great mercy, its gradual destruction. And just in proportion to the greatness of the evil of the system, so is the remedial element found to be potent and irresistible. The King of Zion is very wise, and boundless in mercy. Hence he has ordained, in mercy to a bleeding and agonized world, that when a system, such as Popery, or Mohammedism, is the mortal enemy of the human race, in civil and religious things,—there shall be not only self remedial elements, but even suicidal principles embodied in it, by its impious founders.

Now this if I mistake not, is pre-eminently the case with Popery. And you can correct me, Fathers, if, in aught I err on this point. There are elements wrought up into your whole system, which are absolutely suicidal,—and will, as naturally and, as necessarily, work the death of the whole system, as God's laws in nature produce their own proper effects. And it is a comfort to reflect that this process in the moral world, and in religious systems, is just as certain in its effects, as in the natural world. For instance, the system of the Brahmins, and other pagans, which are founded and sustained by darkness and ignorance of the sciences, must fall to the ground, whenever the victims thereof are illumined in the arts and sciences of the Christian world. That religion which has the idea and faith wrought into it, that the earth is a vast plain, and not a globe; and that it rests on the back of an immense land turtle, must fall to ruins before the science of astronomy and geography. Even so as certainly must Popery fall by its own elements, and the weight and influence of its own corruption.

First. Your system lays no foundation for saving faith. This follows as a legitimate inference from what we have established in our preceding Letters. To the object of divine worship, you add angels, saints, relics and the wood of the Cross, to which you render laudra, or the higher worship. In the Mass you have a perfect substitution of priestcraft, for the one, only, and perfect atonement: in the doctrine of justification before God, your church has thrown away the atonement and righteousness of Christ, and has substituted good works, as the only meritorious cause of our personal acceptance.—Justification by our own merits was established in the sixth Session of the Council of Trent. And your standard writers universally admit it. Moreover, one needs only to open the Roman Missal, in order to see that you offer up prayers to the saints, that God, "through their merits," would deliver you from all sin. I open the book at random,—my eyes have just met this prayer of yours to St. Nicholas,—"O God, grant, that by his merits and intercession we may be delivered from eternal flames." Rom. Mis. for the use of the Laity, p. 527. It is taught by your unblushing priests, that the saints have not only merit in God's sight to procure their own salvation, but they have an immense surplus thereof, which they kindly lend to others; and the Pope has generously assumed the keeping of this fund; and as generously

weighs it out, for ready gold and silver, to the simple faithful! Hence, it is obvious that the entire foundation of saving faith is taken away. I do not deny that there are pious men in your church: but if there are any, they are where they ought never to be. But that victim of your delusions, who believes as the Roman church believes, and dies in its faith, must either leave heaven,—or Jesus Christ must leave it. They cannot possibly live in the same heaven! As surely, then, as Christ's cause must flourish, so surely will Popery destroy itself.

Second. The day is coming when the contradictions so glaring in the system of Popery; and its jarring elements, will cause every man of sense, forthwith, to abandon it, as infamous. A folio volume might be filled with gleanings of these: I can give only a few specimens. The Roman church calls itself Christian,—yet there is no one doctrine of Christ which it has not altered, and completely changed. "You are saved by grace," says our Lord. "No! ye are saved by your own works, and the merits of the saints!" says your Lord, the Pope.—"By the deeds of the law no flesh shall be justified," says our Lord. "By the deeds of the law all good Catholics are justified," says your Lord, the Pope.—"Thou shalt worship the Lord thy God and him only shalt thou serve," says our God, "You shall worship and invoke angels and saints, and Mary, the queen of heaven and the great Mediatrix between God and man," says the Pope. "By his one sacrifice and one offering, Christ has perfected them that are sanctified." "No!" says the Pope and the Romish Church—"In the mass we offer up continually a real propitiatory sacrifice, to appease God, for the quick and the dead."

It is a standard doctrine of Rome that each of their seven sacraments "conveys grace." Nay, more than that,—in the Mass, by the wafer, there is conveyed into each of their church members, a real, whole, and entire Jesus Christ: he is in them. Hence the prayer in the Litany of Saint Sacrament, in the Manual of Godly Prayers, "O Word, made flesh, and dwelling in us, have mercy on us." This is addressed to the Christ in them, after he is swallowed in the wafer taken into them.—Now, all men, who choose to say that they are of Holy Mother; even all who choose to come under the priests' care; and even the most infidel and flagitious who walks the earth, can possess the real grace, and the divine and only Saviour, as really in them, as food is in the stomach! And yet, at the moment of taking in this special grace, and real Saviour, they are living in mortal sins against the law of God. And hence, when they die, they descend, not into Purgatory, that is too good for them, they descend into hell, with the special grace of Saint Sacrament, and with "the real and true Jesus Christ in them." That is they take grace and "the true Saviour," to hell with them!!

Hence, in perfect consistency with all this mass of absurdity and contradiction, the Rhemish annotators teach "that wicked men, and even reprobates, if they only remain in the public profession of the church," that is, the Romish church, are "true members of the body of Christ." Rhem. An. in Joh. 15 sect. 1. And therefore it is of no consequence how a man lives, the most obstinate unbeliever, the adulterer, murderer, the liar, the thief, the perjured, are all safe, if they only say, yes, only say it to the priest, that they do belong to "Holy Mother Church;" and do swallow down the real Jesus in the wafer, they are quite safe! They may probably be subjected to a scorching and severe singeing in purgatory, but they will certainly, for the matter of a few dollars and cents, get out of even that. The Romish church and doctors laugh to scorn those who teach the need of "saving inward grace and a new birth." Nothing more is needed, says Bellarmine, than the "external profession, and their union to Mother Church." See Bell. lib. iii. De Eccles. cap. 2. And we need

only to add here, their sentiments respecting the Holy Scriptures, in which, as we have fully proved, they embrace resolutely the most inveterate deism. They deny, in the boldest terms, that the Bible is the Rule of Faith, and maintain that all the authority which the Holy Scriptures have, is derived exclusively from the Pope and the Church of Rome!!

Thus, the Romish Church is, strictly and properly speaking, the mother of deism. Moreover, she rejects and even ridicules that which the Bible makes the pure test of discipleship in the christian, "if any man be in Christ, he is a new creature." This, to the pope and his bishops, as you well know, Fathers, is a disgusting and most hateful doctrine. She takes away the very fountain head of purity, virtue and godliness.—Hence she is as much the real mother of vice and all abominations, as she is the mother of deism!

Does any man ask for proof? You can see it on every page of your Decretals, and canons, and books of doctrine! You can see it in your late Pope's bull against the Bible, and all Bible Societies! You can see it in the rancorous and diabolical hatred of every Romish priest, against the reading of the Holy Scriptures, by the people! You can see it in the flagitious lives of the priests, especially in all lands where popery reigns in power, You know it to be a canon of your house, and a practical law of popery, that priests may keep their concubines; but woe to them if they marry; that is a mortal sin. This I will prove if any of you venture to question it. I have the ample materials lying before me. Hence, the priests of Italy, Spain, Naples, Austria, are a congregation of whoremongers of the most infamous and unblushing class! Even the nobles of those countries, bad as they are, blush for them! Hence, also, deism covers these lands. Both priests and people of the better and well informed class, and those who read for themselves, are all deists, nay atheists. "They must worship either the Virgin Mary of Loretto, or no one else." And hence, under the influence of this disgusting priestcraft, they laugh to scorn even the doctrine of the being of a God! All popish lands, thoroughly imbued with popery, are infidel lands.—This is a matter of recorded fact in history, and well known to every traveler in Europe. No sober man ever thinks of doubting it. The priests and bishops, as Mr. Noah, in the Evening Star, justly observed of Bishop England, are merely "men of the world, and politicians." They traffic in the trade of Popery: they deal in masses, and confessions, and purgatory for ready money. They care no more for the articles they deal in, than the Yankee does for his wooden nutmegs. Providing they get ready money, and conceal the craft, in order to make another draft on the simple faithful, when they are again in funds, they care for nothing in heaven or in purgatory, or in hell!! It is the trade they have been brought up to; and they follow it as the jockey, or the gambler does his vocation. The sole object of Romish priestcraft is gain.

Hence, Popery, by its deism and atrocious vices, and its tyranny over the souls and bodies of men; and by its systematic robbery of its victims, and exactions for masses, and at the confessional, is infallibly working its own ruin and total downfall. The explosion of the old French revolution was one legitimate effect of Popery. It gendered the deism of the French; and thence their atheism. And, like the unguarded man who is blowing up rocks, according to rule, it lays the train, unwittingly, to blow itself up, in an hour when it thinks not of it. And just as certainly as deism, the fruits of popery, overturned the house of Louis XVI; and just as certainly as the jesuits' excess of zeal for Holy mother produced the explosion which drove Charles X. from his throne, so certainly is popery laying the train over Italy, Naples, Spain, Portugal, and Austria, which will ere

long, produce such another explosion as Europe has never yet witnessed. For—

"There will never be peace while Anti-Christ reigns!!"

It were an easy matter to show that the Romish church has in theory and practice, repealed all and well of the ten commandments. In reference to the first and second, behold your new gods, saints, angels; and images! The third they abrogate by giving to their idols and saints, the divine titles, attributes and works,—"Holy Mary, for instance, the mediatrix between God and man." They appoint days of worship and institute ordinances to adore and praise them; and they swear by them to the neglect and contempt of the only true God. The fourth precept is virtually repealed by their institution of the days now alluded to, which are kept holier than the Sabbath. By a late Bull of the Pope, which was published in the Episcopal paper of Philadelphia, "the holy priests are prohibited from going into theaters, on Wednesdays and Fridays; as a mortal sin!" But they may go into theaters on the Sabbath day! And this is actually done, as every traveler well knows in all Catholic Europe, and in South America, and even in New Orleans, in our own country! The fifth precept is abrogated by placing the clergy above law, and without the reach of civil law, and above the judgment bar of the magistracy, in Catholic lands; and by the insolent usurpation of the Pope, in setting subjects free from their oath of allegiance to their lawful rulers, over Europe. This power is acknowledged by all Bishops, as you know, Fathers. And as soon as you can gain an ascendancy here, you have your secret instructions, you know; and you are bound by your oath to loose all the citizens from their oath to a republic; and to own, as in duty bound, all allegiance to the Pope, "our own legal superior." This is enjoined on every Bishop, in his oath;—namely,—to sustain and support the Pope's power against all princes and presidents! And this you would do, to render God a service, by setting men free from the power and rule of heretics. This, you are aware, is manifest from the words of your oath, and from your books. And it has been actually done in every country in Europe, where the Pope has been, by the wrath of God, permitted to rivet his galling chains on the neck of magistracy and people. Hence the causes of John of England, and the Emperor Henry IV. of Germany, on whose neck the haughty, ghostly despot placed his foot!

The devout sensations of the heart and the feelings of celestial influence, procure a deliverance from the intenseness of disconsolate thoughts, and the perplexing concernment of the world.—*Messenger.*

Temperance Reform.

TEMPERANCE MEETING IN NEW YORK.

At a meeting of the Young Men's Temperance Society, Mr. Butler, who has been recently appointed Attorney General of the United States, made an excellent address. In closing his remark he said.

It becomes young men too, to remember their obligations to their country. They are bound to give this cause their hearty and zealous co-operation; that they may preserve themselves and their companions for the service of our common parent and beloved country. Will not the young men of New York hear her call, when she entreats them not to rush to an ignominious grave. "Who's here so base that he would not love his country?" I call on every one, by the duty he owes that country, to abandon the fatal cup. If he already likes it, and feels that it would be a sacri-

free to give it up, it only shows how great his danger is already. It is filled with death, filled with foul dissonance; do not drink it.

There is another motive, so sacred in its character that if it were not specified in the resolution, I would leave it to be urged by those who are devoted to its inculcation. Young men are bound to engage in this cause by their duty to their Creator. "Remember now thy Creator, in the days of thy youth;" give thyself wholly to every virtue, in obedience to his will, is the first dictate of our holy religion. Rush not, young man, into temptation. Our Saviour has taught us to pray, "Lead us not into temptation."—And we ought, therefore, to keep ourselves out of temptation as far as we lawfully can. And it is pre-eminently the duty of young men to abandon this particular temptation. You cannot use this without danger. And your example in using it will be pernicious. You will do extensive injury to others.—And you will endanger your own eternal interests and justly forfeit the care and favor of your Maker. And for what? For that which is perfectly needless and useless to all, and which is most of all useless to young men, who need no stimulants but the natural vivacity of their age.

I thank my reverend friend for the important statement respecting Bonaparte, that in his severest labors and hardships, of body and mind, he drank nothing stronger than lemonade. And I beg leave to add the concurrent testimony of the man, who of all men living in this country, has seen the hardest military service. He has declared, that in all his severest campaigns, if any difficult duty was to be performed, he always avoided every kind of stimulant, and adhered to pure water.

[This allusion, which was easily understood, was received with general applause, but a considerable number of persons raised a determined hiss. Mr. B. paused for a moment, and then proceeded with entire coolness.]

I am sorry the simple statement I felt it my duty to make, should have met the disapprobation of any portion of this assembly. I gave it simply as a testimony, and endeavored to present it with a studious regard to delicacy. I am satisfied that those who disapproved, if they considered it coolly, will see that there was no impropriety in what I said. I claim the right of my own opinion. And I accord to every other man the same right to think for himself on all subjects, political, moral, or religious. And if there are any here who are dissatisfied with the experience of Gen. Jackson, perhaps they will be better pleased with the testimony of Thomas Jefferson, who said as the result of his observation, through a long life spent in political service, that no man who drank ardent spirit was fit for any office whatever. [Applause.] It is the only political test that he ever proposed. And blessed be God, that temperance is naturalized in all sects of religion, and all parties in politics. It is of itself no party, but the party of those who love their country and love mankind.

For myself, I have such a sense of the importance of this Reform, that I am ready to go with any man, of any sect or party, who will engage with zeal in promoting so good a cause. And now allow me to commend these principles to the good wishes and active cooperation of the young men who are present.—

Much has indeed been done, but much yet remains to be done; and the duty of doing it devolves upon the young men of the United States. If they will take hold, with wisdom, energy, and perseverance, they can easily carry it forward to its complete accomplishment.

Rev. Dr. COX, on rising to second the resolution, observed that he was sorry to hear the sibilation with which some of the assembly thought proper to receive the statement from his respected friend. For myself, said he, though I confess I did not vote for General Jackson, I am always happy to quote him; on the right side. I will tell you too, sir, what I told a proud nabob of England, whom I met on the bulwarks of Paris. He undertook to assure me that our boasted republic in America was already rotten to the center and would soon fall. I asked him for his evidence. He replied that the attack upon General Jackson in a steamboat, of which he had just heard, was a proof of a rotten state of society. Sir, said I, the man who insults the President of the United States, insults me and every man in the United States. Is this a proof of a rotten state of society, what shall we say of England, where a man from Greenwich hospital (I think it was) one day in a crowded street threw a stone and struck king William's pate? The misconduct of an individual does not prove the state of society in a country, so long as the man who struck the president cannot remain in the country, but becomes by his rash act a fugitive and a vagabond in the earth.

The true reason why this man, and such as he, predict our speedy fall, is that the every existence of our republic is a pledge to the world of the final triumph of equal rights and republican principles. And my recent visit to the other hemisphere, has given me, I assure you, a whole hemisphere of reasons, why we should redeem that pledge, for the universal benefit of society. And the redemption of it rests with those who are represented in this society. They were not on the stage when the pledge was given.—There is hardly an individual before me who could have been in the state house on the 4th of July, 1776. But if the ground on which our fathers then placed free and independent America, is to be sustained in the eyes of the nations, these young men must do it.

There is one simple reason, and yet so sublime that it is not capable of embellishment, why every young man and especially every Christian, should enlist all his life time in this cause. It is the connexion of intemperance with the soul's prospect beyond the grave. It ought to affect every heart to think of the absolute impossibility that a drunkard should be saved; he is excluded by statute from the blessings of heaven. Nothing can save him while he remains a drunkard. The drunkard cannot be converted—not even by a miracle; for no miracle ever yet converted a sinner. It is not the design of miracles to convert men. They doubtless subserve it, they arrest the attention, but they never convert. In all genuine conversions, truth is the instrument, and the Holy Spirit the divine agent. What hope, then, can there be for the drunkard, when every avenue to the inward man is blocked up by the influence of that which makes the mind and soul and body reel together.

But we hear it asked, why cannot I be as good

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without joining the temperance society, as I should by signing the pledge? Why does he not say "as useful" too? My lovely and beloved friend Professor Edgar, of Belfast, who is worthily called the apostle of temperance in Europe, and who is an honor to Ireland, where he was born, and England and Scotland where he has occasionally visited in favor of the cause, has written a little narrative called "Jamie, a true story;" and in that he has described his Jamie, a man in humble life, as arguing with just such an objector. The objector says, "It is no use to join any society; I can drink or let it alone." To which Jamie replies, "I know very well you can drink; but what I should like to see now is whether you can let it alone."

If a man would make himself a hermit to get rid of neighbors, so that he might no longer be under the obligation to love his neighbor as himself, then indeed he would have no influence by example, and he would find all his duties wonderfully condensed and concentrated to a small compass. But if that was to be the best mode of existence, why was not a separate world made for each individual? I bless God that man was made for society, and that the best sympathies of our nature are the creation of the social ties. We are all strands in the tissue of society, and no man stands or falls alone. Unless it is right for me to destroy others, I have no right to destroy myself.

Sir, the report of the Temperance Reformation in the United States has thrilled all the circles of Europe. An American who visits Great Britain will not be allowed to remain a free agent, if it is discovered that he can advocate or describe temperance in America. The facts described, and the progress of the change, are surprising and astounding.

I found three classes of persons, those who love our country, those who hate our country, and those who care nothing about it. Those of the first class are identified wonderfully with those who love God particularly. In the establishment there are many excellent characters, who are hated by a large portion of the nobility and hierarchy for loving the Bible society and America. Those who love us see our nation rising like a column higher than the clouds, and refusing by an ethereal influence all the false theories that have prevailed in politics and morals.

There are a few who sublimely affect to despise us. But sir, there is no man in Europe that despises us, or did before. But now, by the impulse given to temperance, the character of our country for virtue and energy culminates in mid heaven. And our enemies see that their long labor in establishing the fact and calling us a nation of drunkards, is overthrown. It never was true comparatively. The fact that all classes of citizens in America have united in the promotion of temperance, without constraint or jealousy, brings out the eagle of the state and the dove of the church, and shows them soaring gloriously together. In regard to temperance, the philanthropists of England confess that they are children, and that America is the mother country. You will see this, Mr. President, in the 2d report of the British Foreign Temperance Society; of which I beg leave to present a copy for the archives of your society.

When Mr. Hewit, our "Apostle of temperance" first commenced his operations in London, he found himself surrounded with difficulties, growing out of

society, which do not exist here. One difference is that in this country the only king is public sentiment. But this is a king whose majesty none but a drunkard can defy. Let it be so, let public sentiment be king, and let truth keep it pure, and it will regulate all the evils of society, and bring about the reformation of our total continent. In Europe, public sentiment is—not nothing indeed; but it is next to nothing. And unless you can get some throne or some mitre to sanction your operations, you may waste your plans, yes, and your tears in London, in isolated and unavailing efforts.

In the crisis of the temperance cause in England, the Bishop of London came forward and avowed his confidence in it, and his determination to patronize it. And if we look at the circumstances in which it was done, we must pronounce it a deed of noble daring and splendid hardihood of moral courage which is not often paralleled. I myself heard him say, he was often asked by the incredulous what good the temperance society could do. But he would ask in return what harm it could do? "And until they can tell me," said he, "of some harm that is likely to come from it, I will patronize it." As soon as the fact was known, that the Bishop of London would patronize the temperance society, it thrilled the three kingdoms, and many others are now coming forward, slowly and sometimes reluctantly, but surely and firmly, to enlist under the temperance banner.

But there is a great deal yet to be done for temperance in Great Britain. I suppose we have five or seven times as many enrolled members as in all the King's dominions. The question is often raised by those who are not as good friends to the temperance cause as they should be, What does the pledge mean? And if we abstain from ardent spirits shall we be under any restraint in the use of other drinks? Now I agree with my honorable friend who just sat down, that ardent spirit is the great giant, and that the destruction of this is our main object. But I trust he will not take offence if I give a lateral thrust at the pigmies. It is a fact, even in England, that those who shove round the black decanters, who sit an hour and a half at dinner, and then drink five hours more, are affected by this reformation. The temperance pledge has a charm about it. By pledging to abstain from ardent spirit many are led to look at the possibility of danger from drinking something else, and to see that a man may become too much fermented to keep his perpendicularity.

There was another way of trimming in regard to temperance. That was to put the brandy on the table, and say they could not pretend to judge others. The answer to that is, Why put a stumbling block in your brother's way? Some of these persons came to the Bishop's table. They found indeed a little wine. But one of them dared to say to the Bishop, "Why is there no brandy on the table? Do you wish to carry your new notions of temperance so far as to dictate to us what we shall drink?" "Not at all," was the dignified reply, "but this is my house, and you are my guests, and I am your friend, and God forbid that I should tempt you to go where I dare not go myself, and where a lady cannot go." The single fact that the Bishop of London espoused the cause, so heartily, intelligently, and consistently, has done more to promote it than any two other circumstances.

Poetry.

From the Boston Recorder.
PRAYING TO JESUS.

1. Saviour when in dust to thee
Low we bow th' adoring knee;
When, repentant, to the skies
Scarce we lift our streaming eyes;
O, by all thy pains and wo,
Suffered once for man below,
Rending from thy throne on high
Hear our penitential cry.

2. By thy birth and early years,
By thy human griefs and fears,
By thy fasting and distress
In the lonely wilderness;
By thy victory in the hour
Of the subtle tempter's power;
Jesus, look with pitying eye,
Hear our penitential cry.

3. By thine hour of dark despair,
By thine agony of prayer,
By the purple robe of scorn,
By thy wounds—the crown of thorn,
By thy cross—thy pangs and cries;
By thy perfect sacrifice;
Jesus, look with pitying eye,
Hear our penitential cry.

4. By thy deep expiring groan,
By the sealed sepulchral stone,
By thy triumph o'er the grave,
By thy power from death to save;
Mighty God, ascended Lord,
To thy throne in heaven restored,
Prince and Saviour, seated high,
Hear our penitential cry.

The Female Education Society of New Haven acknowledge the following sums of money and clothing, from Societies and Individuals since last July, viz.

From the Young Ladies Benevolent Society	
Auxiliary to the Female Education Society of New Haven, by Miss Susan Taylor	\$17.00
By a contribution after a sermon delivered by Rev. L. Bacon.	54.80
By a deduction on an Account from Townsend, Holl & Co.	9.00
From a friend in New Haven, by H. White, Esq.	3.00
From a friend by Mrs. Silliman	10.00
From Mrs. D. Mead of West Greenwich by Mr. Sherwood.	5.00
Also by 4 pr. cotton socks, appraised at	1.68
From the F. B. Society, Milford, by Miss Carington.	10.00
Also 8 pr. cotton socks	3.36
From a few Ladies of New Milford, by Miss Merwin.	4.50

TERMS.—To city subscribers, delivered, \$2.50, in advance.—To mail subscribers, \$2 in advance; \$2.50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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Also Clothing appraised at	3.70
From the Young Ladies Society for Industry of N. Milford	58
Also Bedding and Clothing	13.05
From the 1st Congregation of N. Killingly by Rev. N. Bushnell	8.00
From the Ladies Benevolent Society do. by do.	18.02
Bedding and Clothing appraised at	1.00
From a female friend in New Haven	5.00
From a friend to complete her Life subscription	6.94
From Ladies of North Branford, Clothing, by Mrs. Root	42
From a friend in New Haven 1 pair of socks	1.00
Do. 1 pair hose	7.00
From the Young Ladies B. Society Durham, by Miss Smith, Bedding and Clothing	6.00
From a friend, second-hand Clothing	2.25
From a friend in New Haven do.	2.00
From a Lady of Wolcott, a Comfortable	50
From a friend of West Haven 1 pair socks	75
From a friend by Mrs. Townsend 1 pair Hose	1.50
From a lady of Hamden by Mrs. Twining 2 pair	15.00
From individuals of the 1st Society of Waterbury, Clothing	2.50
From a Lady of Monroe 18 vols. of Books	16.00
New Haven, Jan. 1st, 1831.	

TEMPERANCE.

A meeting of the Young Men's Temperance Society will be held at the lecture room of the 3d Church on Friday evening next at half past 6 o'clock when the following resolution will be offered. Resolved, that the traffic in ardent spirit as a drink is morally wrong and ought to be immediately abandoned. Citizens generally are invited to attend.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

At Fairfield, on the 18th ult., Dr. David Hull, aged 68. Few have lived more beloved and respected than this truly worthy man. As a physician, he was distinguished for the talent of tracing symptoms to their origin, and detecting, with unusual discrimination, the precise character of a disease. Nature had endowed him with an instinctive aptitude for the duties of his profession. In a practice of more than forty years—and as extensive, it is believed, as that of almost any physician in this State—he enjoyed universal confidence. His virtues were conspicuous as a husband, a parent, a neighbor, a member of the Christian church, and a citizen.—He retained his mental powers to the very close of life, and died in the enjoyment of the Christian faith and hope.—Herald.